THE REHEARSAL:

OR,

A Brief Recapitulation

Of All, or Moſt of the ARGUMENTS *for* and *againſt* the Biſhop of BANGOR's *SERMON* preach'd before the KING, on *Sunday* the 31*ſt* Day of *March*, 1717.

WITH

The Principal Heads of the REPORT from the Committee appointed by the *Lower Houſe* of *Convocation*, to draw up a REPRESENTATION to the *Lords* the *Biſhops* thereupon:

AS ALSO

EXTRACTS from a **Pretended Anſwer** thereunto called, *The Report Reported*; *and Reaſons for Proroguing the ſaid Convocation, in order to put an End to their Synodical Proceedings againſt the Biſhop above-mentioned.*

By a true Lover of our happy Conſtitution both in CHURCH *and* STATE.

LONDON:

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July 25.

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A Brief RECAPITULATION of All, or Moſt of the ARGUMENTS *for* and *againſt* the Biſhop of BANGOR's SERMON, *&c.*

THE great Sir *Henry Wooton*, a Perſon Eminent for many wiſe Remarks and judicious Sayings, was fam'd for no one Sentence more than this ſhort Aphoriſm, *Diſputandi, Prurigo, eſt Scabies Eccleſiæ*, the Itch of Religious Diſputes is the Mange of the Church; and he deſervedly thought it ſufficient to diſcover, who lay under the Tomb provided for him after his Interment in *Eaton* Chapel, to have it inſcribed thereon, that the Author of that Sentence was buried there, excluſive of any Name or Title. Nor would it be hurtful to the Peace of the Church and State, if we now gave into the ſame Opinion, which was held by that moſt Excellent Perſon in his Days. But, ſuch is our Thirſt after Novelties; ſuch is our ava-

ricious Desire of entertaining new Schemes of Religion and Government; such our Ambition of giving Vent to Systems in both, of our own composing, and of wrangling our selves into a Reputation by broaching Tenets that may give a Handle for further Contentions, that we no longer have an Eye towards the *Old Ways* in which our Fore-Fathers trod, but are fixed upon Pursuits altogether unknown to the Professors of Primitive Christianity, and wholly foreign to the Practice of the First Ages since the Manifestation of our Saviour in the Flesh, and his blessed Advent for the Redemption of Mankind. The Laws and Ordinances given by Christ to his Apostles, and by them conveyed down to their Successors, were always held sacred and inviolate by them, and they gave an implicit Belief to the Mysteries of his Holy Birth and Resurrection, without discussing the Possibility of the one, or entring into Arguments about the Reasonableness of the other. These Enquiries were left to less innocent Times, when the Temper should be more predominant, and People under Pretence of seeking Explanations, should involve one another in much greater Perplexities: An Experiment, howsoever dangerous, grown into great Use with our modern Writers, especially from the Time in which the last Century was growing towards a Conclusion.

There we meet with a notable Instance of this Nature, and during the sitting of the Convocation too, in the Writings of Dr. *Sherlock* Dean of St. *Pauls*, Dr. *South* Prebendary of *Westminster*, and Canon of *Christ Church* in *Oxford*, and Dr. *Burnet* Master of the *Charter-House*. The First had taken upon him to set forth a Book under the specious Pretence of *Vindicating the Blessed Trinity*, wherein he very erroneously asserted, There were Three distinct

ſtinct Perſons, *aliàs* Godheads, in the Trinity: At which the Second took the Alarm, and with much Heat and Paſſion, as well as great Wit and Learning, laid about him very furiouſly, and accuſed the Dean of *Sabellianiſm* and *Tritheiſm*, calling for the Animadverſion of the National Synod, and both Univerſities, the laſt of which Two venerable Bodies did ſtand by him with their Cenſure, and the other, in all Probability, would have done the ſame; but King *William* interpos'd his Royal Authority in a Letter to the Archbiſhop of *Canterbury*, whereby an End was put to that virulent Diſpute, though not before it had poiſoned the Minds of many of his Majeſty's uncautious Subjects, who continued halting between Two Opinions; and from the Dignity and Characters of the Perſons concerned in the Debate, knew not which Side to adhere to. As for the Third, *Doctor Burnet*, while they were making Havock of the Doctrines contained in the *New Teſtament*, he made a Jeſt of ſome of the Reveal'd Writings of the *Old*, and in a Book of his called *Archiologia*, exploded ſeveral Paſſages in *Geneſis*, and put to Ridicule what is thereby deliver'd down to us by the Holy Pen-Man, concerning the Fall of our Firſt Parents, and the Curſe laid upon the Serpent: Inſomuch, that while Things were in a Ferment, and the Laity were unſettled in their Notions, from theſe Differences in Opinion maintained by their Spiritual Paſtors, it was thought moſt adviſeable to banter them into a better Temper, and ſhame them into leſs pernicious Meaſures, by the following Verſes, which however ludicrous they may ſeem at firſt View, had their deſired Effect, and are worthy of being inſerted, in this Place, tho' written in the Nature of a Ballad.

It runs thus, and is called *The Battle-Royal.* To to the Tune of *A Soldier and a Saylor*, &c.

A Dean *and* Prebendary
Had once a new Vagary
And were at doubtful Strife, Sir,
Who led the better Life, Sir,
And was the better Man?

The Dean *he said, That truly,*
Since Bluff was so unruly,
He'd prove it to his Face, Sir,
That he had the most Grace, Sir,
And so the Fight began.

When Preb. *replied like Thunder*
And roar'd out, 'Twas no Wonder,
Since Gods the Dean *had Three, Sir,*
And more by Two than he, Sir,
For he had got but One.

Now, as these Two were raging,
And in Disputes engaging,
The Master *of the* Charter
Said, Both had caught a Tartar,
And God that there was none.

That all the Books of Moses
Were nothing but Supposes;
And he deserv'd Rebuke, Sir,
Who wrote the Pentateuch, *Sir,*
'Twas nothing but a Sham.

And

And as for Father Adam,
With Miſtreſs Eve *his Madam,*
And what the Serpent ſpoke, Sir,
'Twas nothing but a Joke, Sir,
And well-invented Flam.

Thus in this Battle-Royal
As none would take denial,
The Dame for which they ſtrove, Sir,
Could neither of them Love, Sir,
Since all had giv'n Offence.

He therefore ſlighly waiting,
Left all Three Fools a prating,
And being in a Fright, Sir,
Religion took her Flight, Sir,
And ne'er was heard of ſince.

Were ſuch a Satyrical Invective ſent abroad now upon a freſh occaſion, it might perhaps ſtifle the Flames that are again enkindled from another Debate of a Religious Nature, and be of uſe to hinder the ſpreading Contagion that has already too much diffus'd itſelf thro' all Parts of this divided Kingdom. But as the Writer of this ſhort Account is in too inconſiderable a Station to offer his Deciſion in the Affair which he is going to give the Reader a Relation of, ſo he ſhall, without pointing out to whom the Victory inclines, give the Particulars of the Combat, and ſubmit the Arguments made uſe of on all Hands, with the greateſt Impartiality, to the Cenſure of the Publick.

The Two Principals in this Spiritual Warfare, are Perſons highly honour'd in their reſpective Stations, who have ſet their Names to their reſpective Performances. The Firſt being fam'd for having re-

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ceiv'd the Thanks of a Houſe of Commons, for aſſerting the Rights of the *Britiſh* Subjects, in a Book written by him, called, *The Meaſures of Submiſſion to the Civil Magiſtrates, conſider'd, &c.* and afterwards, in Conſideration of his Attachment to the Illuſtrious Houſe of *Hanover*, advanced to the See of *Bangor*. And the laſt is to be had in the greateſt Regard, for having been made choice of to repreſent the famous Univerſity of *Cambridge*, upon the Invitation of that of *Franckfort* upon the *Oder*, at the Commemoration of their laſt Jubilee, where he diſtinguiſh'd himſelf by his Learning and genteel Deportment, after the moſt engaging manner. The Ground of the Quarrel, whether juſt or not, let others judge, aroſe from hence. The Biſhop had been pitch'd upon to be one of the *Lent*-Preachers before His Majeſty; and accordingly, when is was his Turn to mount the Pulpit in the Royal Preſence, on *Sunday March* 31. 1717. took for his Text the 36th Verſe of the XVIIIth Chapter of the Goſpel of St. *John*, *Jeſus anſwered, My Kingdom is not of this World.* Which he was thought to handle ſo well, that he had it in Command from His Majeſty to Print it. Accordingly it ſaw the Light ſome time after, under the Name of *The NATURE of the KINGDOM or CHURCH of CHRIST*; and his Lordſhip having given Offence ſome time before, by ſome Poſitions laid down in a Pamphlet of his, intituled, *A Preſervative againſt the Principle and Practices of the Nonjuors both in Church and State*; *or, An Appeal to the Conſciences and Common Senſe of the Chriſtian Laity*; and did not want for very curious Enquirers after the Orthodoxy of the Doctrines contain'd therein. Amongſt others, Dr. *Snape*, tho' a very hearty Wellwiſher to the Government, and actually in his preſent Majeſty's Service, in the Quality of One of

the

his Chaplains in Ordinary, took the Sermon in Hand; and, whether he thought the Biſhop's *Church of Chriſt* repugnant to that eſtabliſh'd in theſe Realms, or the Door of it laid too open for the Admiſſion of Diſſenters into the Privileges and Immunities thereof; or, whether it was his Intention to convince his Lordſhip of ſome ſuppos'd Errors that might tend to the Deluſion of many weak Brethren, made his *Remarks* thereupon, not without ſome Diſadvantages on his ſide: Since the Biſhop, by the Freedom he ſeem'd to give the Laity therein, had made himſelf popular, and might be ſure to have them of his Side, eſpecially ſuch as were Lukewarm in their Eſteem for the Office of the Prieſthood, almoſt to a Man; whereas the Doctor could expect few or no Seconds to take Part with him, from the Dignity of the Perſon whom he weilded his Pen againſt, as a Prelate and a Peer.

Now, as I take upon me only to act within the Sphere of an Hiſtorian, ſo I ſhall do it with that Impartiality, which is requiſite for ſuch an Undertaking; and no otherwiſe ſet Matters in view, than that every one may be at liberty to make his own Remarks, without being prepoſſeſſed in Favour of the one or the other, without any Conſtructions or Annotations of my own.

That I may come up to my Word, it will by no means be improper, firſt to lay before the publick View what the Biſhop aſſerts for Matter of Fact, and in the next Place to give the Reader the ſeveral Objections rais'd by the Doctor againſt each Particular; both which ſhall be tranſcribed *verbatim* from the *Sermon* and Letter. After which I ſhall play off the Artillery planted by the Seconds of the Former upon the Intrenchments of the Latter, and leave it to the Judicious to determine, whether they make greater

Execution than Noiſe; and whether it had not been more for the Honour of one poſſeſs'd of Hierarchical Preferment and Deſerts, to have been without ſuch Champions, than to have been defended by them; ſince it may not be improbable but they, upon a due Weight of the Premiſes, may give into the Belief of the Poet's Quotation, who ſays,

Non tali auxilio, nec defenſoribus iſtis
Tempus eget.

To begin with the Biſhop himſelf: This Right Reverend Father, who may be thought by ſome, and not without Reaſon too, from the Tendency of his Diſcourſe, to act in Concert with the Addreſſes from *Buckinghamſhire*, and elſewhere, that are for Repealing the Acts of Schiſm, and other Unqualifying Acts paſs'd againſt the Diſſenters, after he has ſpoken of the *Abuſe* of *Words*, and the wrong Signification given them, and inſtanc'd particularly in Two, *Religion*, and the *Worſhip of God*, which the Doctor, his Antagoniſt, owns often to have been miſapplied, gives the following Definition of PRAYER.

BISHOP.

'*Prayer*, in all our Lord's Directions about it, and 'particularly in that Form which he himſelf taught his 'Followers, was a calm, undiſturbed *Addreſs to God*, 'under the Notion of a *Father*, expreſſing thoſe 'Sentiments and Wiſhes before him, which every 'ſincere Mind ought to have. But the ſame *Word*, 'by the Help of Men, and voluminous Rules of 'Art, is come to ſignifie *Heat* and *Flame*, in ſuch a 'Manner, and to ſuch a Degree, that a Man may be 'in the *beſt Diſpoſition* in the World, and yet not 'be devout enough to *Pray*. And many an honeſt

'Perſon

'Perſon hath been perplex'd by this Means with 'Doubts and Fears of being uncapable of *Praying*, 'for want of an *Intenſeneſs* of *Heat*, which has no 'more Relation to the Duty, than a Man's being in 'a *Fever* hath to the Sincerity of his Profeſſions, or 'Addreſſes to any *Earthly Prince*.

To this the Doctor, after ſaying, 'I ſhall need no 'Apology for a Conduct towards your Lordſhip, 'which is warranted by your own Example. I have 'certainly the ſame Right to offer my Exceptions 'to a Sermon of your Lordſhips, which your ſelf 'thought fit to aſſume, when but a Presbyter, 'in cenſuring a Diſcourſe of a late excellent 'and worthy Prelate, tho' recommended to the 'World by the like high Authority to that which 'graces your Lordſhip's Title Page, replyes;

DOCTOR.

'Your Lordſhip appears very unfavourable to 'any Thing that is External in the Service of 'God. To make Amends for which, one might, at 'leaſt, have expected to meet with a very abun-'dant Zeal, and more than ordinary Concern for 'that Part of Religion, which is ſeated in the 'Heart. But when, inſtead of that, we find you 'ſtriking at the very Root of all Goodneſs, de-'preciating the ſolemn Duty of Prayer, by ſeparating 'Devotion from it, which is the Life and Soul of 'it; how Shocking is the Diſappoinment?

'What, my Lord, is Piety become ſo predominant 'in the Age, that the exorbitant Growth of it muſt 'be check'd? And is it to be check'd by ſuch 'Hands? Does the Fever of Devotion rage ſo 'fiercely, as to ſtand in need of ſuch cooling Pre-'ſcriptions?

'*The Word* (Prayer) *by the help of Men, and voluminous Rules of Art, is come to ſignifie Heat and Flame---- in the beſt Diſpoſition in the World, and yet not Devout enough to Pray---- Intenſeneſs of Heat—being in a Fever*: Very witty indeed! prety Ironies in the Mouth of a Chriſtian Biſhop on ſo ſerious and ſacred a Subject! This I am ſure is *touching the Vitals of all that is Good*, and conſequently, by your Lordſhip's own Allowance, *ought in Duty to be reſiſted with a more open and undiſguiſed Zeal than ordinary*.

'Nothing ſure can be more contrary to the whole Stream and Tenour of the Sacred Writings, than what your Lordſhip has taught in this Paragraph, with reference to Prayer. You are pleaſed to call it a *calm and undiſturbed Addreſs to God*, and plead your Lord's Directions about it, in juſtification of your Notion. But no ſuch Direction appears in Scripture. He cautions his Followers indeed againſt vain Repetitions and Oſtentation, when they Pray; he cenſures the *Phariſees* for making long Prayers only for a Shew: But where does he ſay, that Prayer muſt be Calm and Undiſturbed, or uſe any other Expreſſion of the like Importance? Where does he attempt to moderate or aſſwage the Fervour of inward Devotion, or warn his Diſciples againſt making their Requeſts to the Father with too much Vehemence?

'So far from that, that we expreſly read, he ſpake the Parable of the Widow and the unjuſt Judge, *Luk.* xviii. 1. *To this End, that Men ought always to Pray, and not to Faint*; *i. e.* to be urgent and importunate, and to ſolicite with Earneſtneſs; as farther appears by the Parable of the Man that borrowed three Loaves of his Friend at Midnight, *Luk.* xi. 5. By that of the *Publican*, who ſmote

'up-

' upon his Breaſt, in a deep Compunction of Soul,
' and humble Senſe of his own Unworthineſs, when
' he conſider'd how great a Sinner he had been: By
' the Directions, he gives them to ask, ſeek and knock:
' From none of which Circumſtances can we be
' encourag'd to hope, that God will hear our
' Prayers, if they are cold and lifeleſs.

' But Prayer, you ſay, in that Form which our
' Lord taught his Followers, was *calm and undiſturb'd.*
' Moſt certainly it was not ſo at the Delivery, tho'
' it may be attended with thoſe Properties in the
' Uſe, which depend on the Affection of him that
' uſes it. Your Lordſhip may be *calm and undiſtur-*
' *bed*, when you ſay the *Lord's Prayer:* But, I hope,
' there are thoſe who repeat it with warmth and
' and a lively emotion of Spirit.

' But nothing can more convincingly aſſure us,
' what was our Saviour's Will in this Caſe, than
' his own Practice. And did he ſatisfy himſelf,
' when he pray'd, with as little Devotion as would
' content your Lordſhip? Was he quite ſo indolent
' and unmoved, *Luk.* xxii. 44. when *being in an Agony,*
' *he prayed more earneſtly, and his Sweat was as it*
' *were great Drops of Blood falling down to the*
' *Ground.*

' If there needed any farther Proof, I could put your
' Lordſhip in mind of St. *Paul's* Commendation of
' *Epaphras, Col.* iv. 12. who, he tells the *Coloſſians,*
' *laboured fervently* for them in *Prayer*; and of St.
' *James's* Aſſertion, ch. v. 16. That *the effectual* fervent
' *Prayer of a Righteous Man availeth much:* With
' a multitude of other Texts, as full and appoſite
' as any that have been cited. And now pray, my
' Lord, conſider, how very different a Notion any
' common Capacity may form, upon a Peruſal of
' theſe Scriptures, from thoſe which your Lordſhip

' labours

'labours to inculcate. 'Tis indeed amazing to
'me, with what poſſible View you could attempt
'to found a Doctrine, of a moſt pernicious Tenden-
'cy in it ſelf, on the Ruins of ſo many Texts of
'Scripture, unleſs it were to give a Specimen, in
'your own Perſon, of the Fallibility, or ſomething
'worſe, of human Interpreters.

Again upon the ſame Head, ſays the Doctor,
'Your Lordſhip plainly oppoſes *Heat* and *Flame*, to
'that Calmneſs and Undiſturbedneſs with which
'you would have our Addreſſes to God accompa-
'nied. And if you had meant to allow of any,
'the ſmalleſt Degree of Fervour or godly Tranſport
'that might diſorder that Tranquility, and put the
'Soul into any kind of Agitation, it had been fair;
'and ſurely it was highly requiſite to have told Us
'how far your Conceſſions extended. Could not
'one Line be afforded, in a Caſe of ſo much
'Conſequence, to guard againſt Miſtakes, and to
'ſatisfy us in proper and direct Terms, that you
'did not mean to ſtifle all pious Breathings of the
'Soul, nor totally to extinguiſh all ſparks of Devo-
'tion? But, in Truth, as the Matter is repreſent-
'ed by your Lordſhip, there are many who appre-
'hend you; and who cannot conceive how, accord-
'ing to your Lordſhip's Dictates, there can be any
'Room left for Elevation of Thought, in Con-
'templating the Majeſty of God; for Acts of
'Shame and Abhorrence, and godly Contrition,
'when we are humbled with a ſenſe of our Guilt;
'for a ſprightly Joy and Exultation, under the Aſſu-
'rance of Pardon; for grateful Ejaculations, when
'when we reflect on God's Mercies; nay, not even
'for the hope of Everlaſting Bliſs, or the fear of
'Everlaſting Miſery. Our Paſſions muſt all be ſtu-
'pified, and every Power of our Souls lie dormant and
'be-

' becalm'd, for fear of diſcompoſing that eaſy Sereni-
' ty with which your Lordſhip would have us Pray.

This Freedom taken with the Biſhop by the Doctor, caus'd as great a Liberty to be taken by that Prelate's Admirers againſt him; and his Letter had not been publiſh'd above a Day or Two, but all Hands were at work to reprimand him, as the Party called it, for his Inſolence in holding Opinions different from thoſe of a Biſhop and a Peer.

Now as the Town ſwarms with Anſwers and Remarks upon the Doctor's Letter, out of which the forgoing Quotations are literally tranſcribed, it is but fitting that the whole Catalogue of them ſhould be run over, wherein are to be found no leſs than Seven, under the following Appellations. *The Layman's Second Letter to the Biſhop of* Bangor. *A Vindication of the Honour and Prerogative of* Chriſt's Church. *An Anſwer to a Letter to the Biſhop of* Bangor, *written by one* Andrew Snap, *D. D. A Letter to Dr.* Andrew Snape. *A Letter to Dr.* Snape, *by a* LAYMAN *of Honour and Conſcience: A Rod for the* Eaton *Schoolmaſter's Back. A Letter to the Scholars of* Eaton.

Theſe are all that at the Time of Writing this have yet ſeen the Light, though more are expected from the Preſs, which is teeming with new Births, and promiſes very ſpeedy Productions, eſpecially one from the Biſhop himſelf, who poſſibly, from his high Station in the Church, may overlook the Doctor, to take a more full and diſtinct Survey of the *Convocation's Report*.

To begin with the Firſt of theſe Satellites, or Life-Guard Men, to that bright Luminary of Learning and Religion, the Right Reverend Father in God, juſt ſpoken of, the *Laymen*, after acknowledging the Obligations thoſe of his Order are under

for

for reſcuing them from the Tyranny of the Clergy, who *pride themſelves in an unlimited Commiſſion from Chriſt, and in a literal Senſe would be* Kings *as well as* Prieſts *to God*, comments upon the Doctor's preceding Remarks after this manner.

LAYMAN.

'From ſuch a Chain of Sarcaſms, one would con-
'clude, that your Lordſhip had been endeavouring
'to overthrow the Whole of Chriſtianity, and had
'a Deſign to extirpate Vertue from among Men;
'and that this Deſign was as fully and clearly ex-
'preſs'd as Words could make it. How does he
'exult upon the mention of a few innocent Words,
'which as uſed by him (*the Doctor*) are ſo far
'from having a bad Meaning, that they have no
'Meaning at all; and yet, the Uſe of theſe, he is
'ſure, is touching the very Vitals of Chriſtianity!
'Such a Rant is ſurprizing from a Perſon ſo extoll'd
'by ſome People for his eminent Learning and good
'Senſe. A Perſon intruſted, on thoſe very Accounts,
'with the Education of the Youth of one of the
'greateſt Seminaries of Literature in the Kingdom.

'But however, foraſmuch as your Lordſhip has
'told us, we of the Laity are to judge for our ſelves;
'I ſhall ſee what is the natural Senſe of the Para-
'graph as it lies together, and how far the Doctor
'is right, or miſtaken, in his farther Arguments
'upon it.

'We naturally infer from hence, that your Lord-
'ſhip's genuine Meaning was to extinguiſh Devo-
'tion in Prayer; and that, in order to it, you have
'aſſerted a manifeſt Falſhood, with reſpect to our
'Saviour's Directions about it. If this be not your
'Lordſhip's Meaning (as undoubtedly it is not)
'what ſhall we call theſe falſe Colours, Miſtakes,

'or

'or wilful Perverſions? But his Abuſe of your Lord-
'ſhip is here manifeſt. He omits now his Bead-
'roll of the Words, *Heat and Flame*,— *devout enough*
'*to pray*,— *Intenſeneſs of Heat*, &c. which pleas'd
'him ſo much before, becauſe he knew they would
'explain the Terms *Calm* and *Undiſturb'd*, and he
'had no other way to pervert the Senſe, but by de-
'ſtroying the Connexion.

'I muſt ask leave therefore to give the Senſe of
'your Lordſhip, as it appears to me: Of which
'there could be no need, it lying ſo plain in the
'Words themſelves, but that this Gentleman has
'by his Artifices thrown his Reader's Mind into
'Confuſion about it.

'In every Place where our Saviour directs his
'Diſciples to pray, and particularly in the *Lord's*
'*Prayer*, he repreſents God under the Notion of a
'Father, and teaches them to expreſs thoſe Senti-
'ments and Wiſhes before him, that every ſincere
'Mind ought to have; which yet he was ſo far
'from directing to be offer'd up with that *Manner*
'of *Heat*, and *Degree* of *Flame*, of which the Eſ-
'ſence of Prayer is now made to conſiſt (to the Per-
'plexity of many honeſt Perſons, who fear they are
'incapable of Praying, for want of that Intenſeneſs
'of Heat) that That compleat Form it ſelf is a
'calm, undiſturb'd Addreſs to God, under the No-
'tion of a Father.

'Certainly none but an Enthuſiaſt can oppoſe the
'juſt and rational Doctrine here laid down by your
'Lordſhip; for all Men in their Wits, and unblinded
'by Paſſion, muſt ſee this mention of Prayer, in the
'Proof of your firſt Remark, was to reſtore it to its
'original Signification, for the ſake of thoſe honeſt
'Perſons who are perplex'd through Fears of being

'uncapable of the Duty, as wanting that Degree 'of Flame made now eſſential to it.

'But the Doctor having raiſed a falſe Scent, is 'reſolved to follow it; and will oppoſe the Extream 'he imagines in your Lordſhip, by ſeeming to main-'tain that which you condemn. And becauſe he 'cannot call the Inſtance you mention, other than a 'calm Addreſs, he has Recourſe to other Places of 'Scripture to ſupport his Argument; all which, as 'far as I can ſee, do not at all ſerve his Purpoſe.

'The firſt is the Parable of the Widow and the 'Unjuſt Judge, *Luke* xviii. 1. *To this End, that Men 'ought always to pray, and not to faint*; which the 'Doctor by an *i. e.* ſays, is to be urgent and impor-'tunate, and to ſolicit with Earneſtneſs; which 'muſt be in a peculiar Degree of Heat, if he means 'to urge it againſt your Lordſhip, and not with 'that natural Importunity which your Lordſhip has 'ſaid nothing againſt, and which cannot but attend 'the End mention'd, *viz.* That *Men ſhould pray 'always, and not faint.*

'And 'tis plain, that our Saviour in this, and 'the other Places mention'd under this Head, ſuits 'his Parable to our Capacity, and ſpeaks of God 'according to our Apprehenſions of one another; 'that the only Deſign of them was to encourage our 'Perſeverance in Prayer, and that our Faith in be-'ing anſwer'd ſhould not fail.

''Tis however true, as the Doctor ſays, That '*from none of theſe Circumſtances can we be encou-'raged to hope, that God will hear our Petitions, if 'they are* cold *and* lifeleſs: But that is a very differ-'ent thing, I think, from *calm* and *undiſturb'd.*

'The Diſingenuity of this Gentleman flagrantly 'appears in the next Paragraph; for after he has

'groſly

'groſly miſ-underſtood your Lordſhip, and brought 'the Terms *calm*, and *undiſturb'd*, (oppos'd by your 'Lordſhip to ſuch a Manner of Heat, and Degree of 'Flame, as renders a Man without it, tho' other-'wiſe in the beſt Diſpoſition in the World, not de-'vout enough to pray) to ſignify *cold* and *lifeleſs*, 'he then, with a peculiar Strain of Wit, ſays, Your 'Lordſhip may ſo ſay the *Lord's Prayer*; but out of 'his abundant Charity, he hopes there are ſome who 'repeat it otherwiſe.

'By this time he hopes his Readers are not *calm*, 'and *undiſturb'd*; and therefore on this falſe Foun-'dation he raiſes a pathetick Addreſs to their Paſ-'ſions. What Influence his Declamation will have, 'or what Adherents he will gain over, I am not 'able to foreſee; but, I hope, the Number will 'not be very large.

Then the *Layman* recites the laſt Paragraph of the *Doctor*, as abovemention'd; and in Anſwer to it, ſays, 'I take it to be a ſufficient Reply to this fine Rhe-'torical Flouriſh on what you have not ſaid, 'That few can ſee your Silence a Fault, till they 'have ſet what you have ſaid in a wrong Light.

We come next to the Biſhop's ſecond Champion, who being an anonymous Author like the firſt, but no ways inferior to him in the Uſe of proper and forcible Arguments, lays it down for Truth in *Vindication of the Honour and Prerogative of Chriſt's Kingdom*;

'That Prayer, without doubt, not only in the 'Form and Directions which our Lord himſelf gave 'his Followers, *but I will venture to add*, even in 'the Nature of the Duty, *is a calm and undiſturb'd 'Addreſs to God*. Where then is the Maſtake? 'Without Queſtion, a perfect Compoſure of Mind,

'*a calm undiſturb'd Soul*, is the only ſuitable Frame
'for a fervent, ardent, and moſt affectionate Addreſs
'to the Almighty. To ſay, that the Soul that prays
'with Earneſtneſs, is therefore diſcompos'd, is not
'calm and undiſturb'd, is to ſay, that he is not in
'a Frame how to pray. Let the Reader judge of
'the Juſtice the Doctor does, as well as the Weight
'of his Argument, by that which follows, wherein
'he ſeems to think himſelf ſharp upon my Lord the
'Biſhop of *Bangor*. *Pag.* 12. of his Letter, he puts
'this Piece of Rallery upon the Biſhop; *Your Lord-*
'*ſhip may be calm and undiſturb'd when you ſay the*
'*Lord's-Prayer*; *but*, *I hope*, *there are thoſe that*
'*repeat it with Warmth and a lively Emotion of Spi-*
'*rit*. I would turn theſe Words into a juſter Form,
'as to the Argument as well as a more decent
'Form as to the Doctor, thus; You may, Sir, re-
'peat the *Lord's-Prayer* with Warmth, and lively
'Emotion of Spirit, but, I hope, Sir, you are calm
'and undiſturb'd in your Soul, when you are doing
'ſo; and will add, I hope, Sir, a lively Emotion
'of Spirit is not diſturbing to any one in Prayer,
'much leſs is it a Breach upon the Calm of their
'Minds, or diſcompoſing to them: No, on the con-
'trary, it is the Perfection and Extream of a Soul
'perfectly calm and undiſturb'd.

'The *Doctor*, to ſupport his Banter indeed, rather
'than his Argument, brings the Example of our
'Bleſſed Saviour in the Garden, when he was in an
'Agony, *&c.* *Luke* 22. 44. The very Example is
'againſt him: That our Bleſſed Lord was in the
'higheſt, and indeed inconceivable Agitation of
'Soul, as to the View of what was before him, (*viz.*)
'a cruel and tormenting Death, is granted; yet it is
'evident that his Prayer was perfectly *calm*, his
'Mind perfectly *compos'd*, his Will entirely *reſign'd*,

and

' and all consequently *undisturbed*. See the Blessed ' Words of that most calm, undisturbed Prayer, ' *Father, if thou be willing, remove this Cup from* ' *me*. This he prayed earnestly for. None can say ' our Lord did not pray with a due Fervency: But ' mark the Serenity, the Calmness, the undisturbed ' Temper of his Soul, the entire Resignation; *Ne-* ' *vertheless, not my Will, but thine be done*; and state ' the Difference between a *calm, undisturbed*, yet ' earnest and fervent Praying, and a Rapture of the ' Passions, a Religious Rage, an Enthusiastick Heat ' and Flame in the Duty of Prayer. Again, Let us ' look into the *Old Testament*, there the Example of ' *Elijah* and the Priests of *Baal*, will exactly describe ' this Part; we have it in 1 *Kings* 18. 26, 28. ' The Story is known, and the Occasion. There ' were, 1. *Baal*'s Priests calling upon their Idol. ' And 2. *Elijah* calling upon his God; and the God ' that answer'd by Fire, was to be acknowledged for ' the True GOD. *Baal*'s Priests having dressed their ' Sacrifice, and laid it upon the Altar, cried aloud, ' *O BAAL, hear us*, from Morning even to Noon, ' so long they were *calm* and *undisturb'd*; after this ' they began to be frantick, making a thousand an- ' tick Gestures, the Effect of a Religious Rapture, ' *leaping upon* the very *Altar* itself; and this not ' answering, they grew perfectly *mad*, crying aloud, ' *cutting their Flesh with Knives and Lancets, till* ' *the Blood gushed out*: This was *Heat* and *Flame* ' now acted to the Life; this is that *Intenseness* of ' Heat, to which the *Bishop*'s *calm and undisturb'd* ' Address is oppos'd.

' Now to go back to the Story; *Elijah* having ' given *Baal*'s Priests as much Time as they desired ' for their Madness and Rage, *i. e.* their *Heat and* ' *Flame*, to vent itself, he addresses himself to God

' with

'with all the Temper, and Seriouſneſs of a calm, 'undiſturbed Mind, compoſed in the higheſt man-'ner imaginable, fix'd upon God's Omnipotence; 'his Faith being aſſured he ſhould be heard, for 'his Life lay upon the Hazard of it. Thus com-'pos'd, he prays with an inimitable Fervour and 'Ardency of Soul. The Words of that Prayer are 'ſuch as ſufficiently teſtifie his Calmneſs of Mind, 'his undiſturbed Frame; and yet they expreſs ſuch 'a *Flaming Zeal*, ſuch an *Heat* as is out-done by no 'Example, even in the Scripture itſelf, except 'that of our Saviour in his Agony, mentioned juſt 'now. Let us read the Words, they will move the 'Soul, even in the Repetition, and yet perfectly '*calm and undiſturbed.* How calm, and how con-'firm'd in his own Breaſt was he in his Preparati-'ons, digging Trenches, and pouring Water on the 'Altar, to take away all Pretence of any conceal'd 'Fire being kept there, and ſhewing that he was 'fully aſſured of an Anſwer from Heaven *by Fire*, 'to the Confuſion of the Idolaters? When all was 'over, and the Miracle expected, he ſends up his 'flaming, inſpir'd Prayer, with ſuch an Ardour as 'few have ever prayed with ſince, Ver. 36, 37. '*LORD GOD of Abraham, Iſaac, and Jacob, let it 'be known this Day that thou art GOD in Iſrael, 'and that I am thy Servant, and that I have done 'all theſe Things at thy Word: Hear me, O LORD, 'hear me, that That People may know that thou art 'the LORD GOD, and that thou haſt turned their 'Hearts back again.*

'Here was Fervency and a true Ardour of Soul, 'expreſs'd in the moſt intenſe Degrees of it, and yet 'with all the Tokens of a Mind perfectly calm and 'undiſturb'd: And if the *Doctor* knows nothing of a 'compoſed, *calm*, *undiſturb'd* Mind in addreſſing to

'God

'God as a Father; I have reaſon to call that Aſſiſtance of my Charity to perſwade me he knows any Thing of that Prayer which is ſo often deſcribed and directed in the Scripture, and which is called *Praying in the Spirit*.

'Sure the *Doctor*, while he buſies himſelf to enumerate Quotations, where earneſt Prayer, and the ſtirring up the Affections in praying to God are directed, and recommended in the Scriptures, has forgot the many Texts of Scripture which diſtinguiſh between the *inward* and the *apparent* Heat and Flame in this Prayer: Without queſtion, the inſpired Penman of that Part of the Scripture, *Joel* ii. 13. had this very Thing in View: He ſaw that there were a Set of People then, as well as ſince, who placed their Worſhip in a Hypocritical, Noiſy, ſlanderous Addreſſing to God, more contrived to Influence the Peoples Hearing, than to Expreſs truly the Devotion of the Soul of the Perſon praying: And to reprove this Abuſe in the ſmarteſt Manner poſſible, he obtain's Permiſſion to ſpeak in the Firſt Perſon of God himſelf, *Thus ſaith the Lord, Turn ye even to me with all your Heart, with Faſting and with Weeping, and with Mourning, and rend your Hearts and not your Garments.* The rending the Garments here, is the *Heat* and *Flame* which thoſe People would have had God to accept *inſtead of Prayer*, and would have Men believe none could be ſaid to Pray, who did not do ſo, nay, that *tho' they were in the beſt Diſpoſition in the World*, yet that they were not Devout enough to Pray, if they could not flie out into thoſe Agitations and religious Frenzies as they did. This is what the Biſhop of *Bangor* condemns in our Modern People, who pretend Prayer muſt conſiſt in ſuch ſanctified Raptures, ſuch Elevations

'of

‘ of Voice, ſuch Geſtures, ſuch Agitations differing
‘ from other People. I need not tell the *Doctor*, who
‘ they are that do ſo, or that there are ſome who
‘ think no Man devout enough to Pray, *tho' he be*
‘ *in the beſt Diſpoſition in the World*, unleſs he ap-
‘ pear thus tranſported and elevated; and unleſs he
‘ can fly out into ſuch Exceſſes, as theſe are. And
‘ does the Biſhop, by this, condemn Fervency in Pray-
‘ ers; then ſo God himſelf alſo condemns it. When
‘ *Hannah* prayed in the Tabernacle, and *Eli* the
‘ High-Prieſt *marking her Mouth*, only thought ſhe
‘ was Drunk; it appear's that ſhe was only Silent,
‘ ſpeaking in Whiſper's to him who hears in Secret;
‘ and yet it is ſaid, *ſhe poured out her Soul*: For her
‘ Silence the Scripture is expreſs, 1 Sam. i. 13. *Now*
‘ *Hannah ſpake in her Heart, only her Lips mov'd,*
‘ *but her Voice was not heard*, therefore *Eli* thought ſhe
‘ had been drunken. Let any one but read the Prayer
‘ which ſhe made; there is a full Extent of holy
‘ Fervour expreſs'd in it, *ſhe was in bitterneſs of*
‘ *Soul, and wept ſore*: V. 10. She pray'd vehement-
‘ ly and proceeded from Prayer, to that which is
‘ the higheſt pitch of vehement Deſire; *ſhe vowed a*
‘ *Vow to the Lord*: v. 11. *She poured out her Soul*
‘ *before the Lord*: v. 15, and yet; v. 13. *Her Voice*
‘ *was not heard*; v. 12. *Eli only mark'd her*
‘ *Mouth*.

This Author proceeds to ſtrengthen his Argument by other Poſitions, and quotes, in Defence of the Biſhop, our Saviour's Direction for Prayer, out of the 6th of *Mathew*, v. 5, 6. *When thou Prayeſt, thou ſhalt not be as the Hypocrites are: but thou when thou Prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, Pray*, &c. But ſince what has been already ſaid by him ſeems to go as far as what has been alledg'd by the *Doctor*, let us ſee what the Biſhop's Third

Champion

Champion ſays upon the ſame Head, who at one and the ſame Time blames the *Doctor* for treating the Biſhop with *Billinſgate* Language, and makes uſe of it himſelf in his Three Penyworth of Anno-tations, called,

An Anſwer to a Letter to the Biſhop of Bangor, *written by one* Andrew Snap, *D. D.*

Here, after *ſumming up all the Truths which he allows to be contain'd in* Mr. Snap's *Letter, in profeſſing him to be very Sincere, when he tells us*, that he has very little Capacity to engage in Controverſy, *that* this is a Church of which he has been many Years an unworthy Miniſter, *that* it is but a ſcanty Portion of Reaſon with which it has pleaſed God to enlighten him, *beyond which Three undeniable Propoſitions he will not allow that there is one true Line in the whole 39 Pages of his Letter*; and the low familiar Appellations of *honeſt* Snap, *Schoolmaſter, dear* Andrew, *Rector of a Place near* Billinſgate, he goes on with his *railing Accuſations*, for which he ought to have for Anſwer the Words of St. *Jude*, which ſay, *the Lord rebuke thee*, thus;

'Thou haſt before owned thy ſelf to be an *un-*
'*worthy Miniſter*, and here thou haſt prov'd thy ſelf
'to be juſt as *unworthy a School-maſter*. Did ever any
'Man that pretended to ſpeak common Engliſh to
'this Hour, underſtand by *Calm* and *Undiſturbed*, *Cold*
'and *Lifeleſs*? *Calmneſs* has always been taken
'for that temperate State, which is neither too Hot
'nor too Cold, Now, *Snap*, if the only Thing, by
'which God has diſtinguiſh'd Man from the Brutes,
'is by his Reaſon, then certainly the more of that
'he has about him, the more fit is he to Addreſs
'his Maker. When a Man is Calm, his Reaſon go-
'verns, and he is moſt capable of expreſſing him-

'ſelf with Decency to his Creator; but when he 'is full of Heat and Flame, his Paſſions certainly 'hurry away his Senſe, and he is apt to break out 'into Raptures and Freedoms very unbecoming a 'dependent Creature. The Divine Reaſon is for 'ever *Calm* and *Undiſturb'd*; but the Frailty of Hu-'man Nature is ſuch, that our Reaſon is ſeldom 'otherwiſe than clouded with Paſſions; and ſhall 'we imagine that the very Thing, in which our 'Weakneſs moſt appears, is a Circumſtance that re-'commends our Prayers to the Almighty?

'But not to enter into a ſerious Diſpute with a 'Man whoſe Arguments are all a Jeſt: Pray let me 'ask this Merry Divine ſome few Queſtions con-'cerning his Scripture Inſtances. Pray, *Snap*, how, 'and in what Part of Holy-Writ, haſt thou diſco-'ver'd that the Widow was not *Calm*, but that ſhe 'demanded the Judge to relieve her, in a Paſſion? 'Does St. *Luke* tell thee that the Three Loaves 'were borrow'd at Midnight in a Heat? And art 'thou ſo weak as to miſtake the poor Publican's 'Humility and Weakneſs, for Intenſeneſs of Heat? 'Theſe are Quotations, I am ſure, not a Jot to thy 'Purpoſe, no more than are the Directions to Ask, 'Seek, and Knock; for none of thoſe Metaphors can 'imply, that we are to Pray in a Flame; nay, I be-'lieve, *Snap*, that if you were to Knock at any 'Man's Door in a Paſſion, you would ſcarce find that 'he would let you in the ſooner for it.

'You might with juſt as much Pretence have ſaid, 'that it was a deſign'd Burleſque upon *Homer*'s *Iliads*, '*Lucian*'s *Dialogues*, or *Scapula*'s *Lexicon*, for the 'two Greek words are doubtleſs in thoſe Authors, 'as well as in St. *Luke*'s Goſpel. But ſure there 'never was a Boy laſh'd in thy own School for a 'more ridiculous Piece of Impertinence, than this;

'be-

'becauſe ἐκτενέστερον ſignifies *earneſtly* or *intenſely*;
'(without one word of Heat or Flame;) therefore
'the Biſhop ſpeaking of *Intenſeneſs of Heat*, alluded
'to that Paſſage. At this rate, both his Sermon,
'and your Anſwer are Burleſques upon the *Old* and
'*New-Teſtament*, becauſe there is not one Word
'printed in either of them, but I will engage to find
'in ſome Part or other of the Bible. But to enter a
'little farther into the Argument: Do'ſt thou not
'know (*unworthy Miniſter* as thou art) that the
'Agony our Saviour felt in the Garden, is recorded
'in Holy Writ to demonſtrate to us, that he was
'really a Man, and had the Paſſions and Weakneſſes
'(Sin only excepted) of other Men; for otherwiſe
'he would no more have been mov'd at that In-
'ſtant of Tryal, than at any other Time. What his
'*bitter Cup* was, no Mortal can pretend to know,
'but we may be certain it was ſuch an Agony as
'no other Man, but the Son of God, could undergo.
'How then can his Behaviour under it, be a Rule to
'the reſt of Mankind how they ſhall Pray, up-
'on the common Occaſions of Life? It ſeems to
'me, burleſquing his Agony to a great degree, when
'a Man ſhall recommend the ſame Earneſtneſs and
'Emotion which Chriſt had in the Hour of Death,
'to Perſons in perfect Health, who have no Suf-
'ferings and Pains, to move and diſturb them. Be-
'fore I quit this ſcandalous Paragraph, I muſt aſ-
'ſure you, *Friend Snap*, that if your Letter had been
'publiſh'd *by a concealed Author*, the ſcurrilous Lan-
'guage, and the vile Inſinuations contained in it,
'might not perhaps have directed me to the very
'Man, but they would have given me much Light
'into the Matter, that I cou'd have ſwore it
'was ſome Pedantick Schoolmaſter, or Monkiſh
'Collegiate. No other ſort of Creature could have

'been ſo void of Ingenuity or good Manners.

From this Man of Drollery and Gaiety, who uſes ſuch light and trivial Expreſſions, as, *I could have ſwore*, while he is making mention of Chriſt's bloody Sweat and Agony, our next Application muſt be to a more grave and ſolemn Author, who firſt gives you an Account of his Faith, and who profeſſes himſelf a plain Reader of the Bible, without regard to either the Fathers, the Commentators, or any particular Sect of Chriſtians, to regulate his Faith and his Practice by, declares in his

Letter to Dr. Andrew Snape, *occaſion'd by his Let- to the Biſhop of* Bangor.

'Your firſt Charge againſt the Biſhop of *Bangor*, 'ſays in Effect, that he recommends Indolence and 'Inattention as Excellencies in Prayer: Whereas to 'me he ſeems only to condemn Enthuſiaſm, and to 'repreſent Prayer as a reaſonable act of Devotion. 'And the Texts you have quoted do not carry it 'farther: Neither was the Agony our Saviour was 'in, when he Pray'd, the effect of his Prayer, but 'of his Paſſion and Sufferings. Certainly a Petitioner 'upon any Occaſion, may be very earneſt, without 'uſing either the Geſture or the Language of a 'Madman: Then you wonder his Lordſhip ſhould 'not, at leaſt, for fear of being miſunderſtood (by 'ſuch, I ſuppoſe, as are reſolved to miſunderſtand 'him) throw in an Expreſſion or two to guard the Un- 'wary againſt any poſſibility of being led into a Mi- 'ſtake. This puts me in mind of a lazy, cunning 'Varlet I once ſent of a Meſſage, that required 'ſome Expedition; but cautioned him not to ride 'ſo inconſiderately as to break his Neck, and en- 'danger my Horſe: Upon which the Fellow grew 'ſo very Wiſe, and ſeemingly punctual to my Or-

'ders,

'ders, that he walked the Horſe going and coming,
'and when I chid him for his Delay, turned the
'Blame upon me.

When in ſteps another Antagoniſt, and by giving himſelf a good Word in his Title Page, like a true Maſter of Defence, takes up the Cudgels againſt the Doctor, and lays at him, after this Manner, in his

Letter to Dr. Snape, *from a* LAYMAN *of Conſcience and Common Senſe.*

'As for the other Texts you quote, of *labouring*
'*fervently in Prayer*, &c. I muſt once for all tell
'you, that reaſonable People will ſuppoſe that Fer-
'vency to be a labouring of the Mind in the Com-
'poſition and Aptneſs of the Addreſs, and not of the
'Body in the Delivery of it. For, if it were other-
'wiſe, according to your Notions, People that had
'occaſion to Pray much, muſt be fatigued in the
'End, that they could not be at Leiſure for any
'Temporal Labour. Nay, the Ladies, and ſome
'others of weak Conſtitutions, and ſtrong Zeal,
'after theſe Agonies, would come off well, if they
'miſs'd a Fit of Sickneſs, or eſcap'd catching a vi-
'violent Cold. This is really Truth, tho' your
'Charity may make you think it in me a *downright*
'*Burleſque of our Saviour's Agony*; however the
'Venerable Name in the Front of his Lordſhip's
'Sermon, prevented you from ſpeaking of him.

'But now we are come *to the Point*. As you
'have been all this while interpreting the Biſhop's
'Meaning in a peculiar Senſe of your own, for fear
'he ſhould find ſome Hole to creep out at, you are
'reſolved to ſecure him; in order to do which, you
'pronounce, that his Readers will not underſtand
'thoſe

'those qualifying Phraſes *in ſuch a Manner*, and *to ſuch a Degree*, by which his Lordſhip thinks to moderate *what appears ſo offenſive*. What, are you reſolved to give his Lordſhip no Quarter? No, if you had him but once ſure in your Clutches, and if underſtanding his Words and Periods otherwiſe than he meant them, and they ſignify in the common Acceptation, if gueſſing at his Pronunciation, or any other *Gueſs-work* would do the Buſineſs, *Lord have Mercy upon the poor Biſhop*.

'Your next Paragraph aſſerts, That his Lordſhip oppoſes *Heat* and *Flame*, to *Calmneſs* and *Undiſturbedneſs* in our Addreſſes to God; and from thence you infer, That he means *to ſtifle all pious Breathings of the Soul*, &c. *That he leaves no room for Elevation of Thought in contemplating the Majeſty of God, for Acts of Shame, Abhorrence, and Godly Contrition*, with a Catalogue of the different Paſſions the Soul is to aſſume upon different Occaſions. What ſtrange Miſconſtruction and Miſapplication is this! Without any regard to Reaſon, Senſe, or Chriſtianity. Why, Doctor, is it not poſſible, that a Man may appear *Calm* and *Undiſturbed*, and yet have a paſſionate Deſire for ſome very deſirable Temporal Objects? And may not the Soul have its pious Breathings, without running it ſelf out of Breath; and be warm in its Devotions, without the Sparks flying about our Ears? Cannot I, in my Country Walk, upon a fine, genial, ſpringly Day, feel an Elevation of Thought, in contemplating the Majeſty of God, without Hallooing and Whooping, and ſwinging my Hat over my Head, as the Clowns do at a Country Election, that the Knight of the Shire may ſee who were his Friends? And why may not a Man of Senſe and Reaſon feel in himſelf the

utmoſt

' utmoſt Satisfaction from God's Benefits, and be
' filled with Gratitude, in an Acknowledgment of
' them in the Houſe of God, or his own Cloſet,
' without breaking out into one of your Flames, and
' loſing his Senſes in an aſſumed Tranſport? For
' ſuch it muſt be, if you teach People Flames with
' their Devotions; ſince all are not of a Sprightli-
' neſs and Volatility to kindle alike by Natural In-
' ſtinct. But then, as for Acts of *Shame* and *Ab-*
' *horrence*, which, you ſay, it is ſo neceſſary to ſhew;
' if they are to conſiſt of any thing more than a
' Contrition of Mind, and inward Deteſtation, pray
' ſhew your Authority for it. In the mean time,
' take one Text of Scripture againſt it, which will
' weigh with me beyond all you can bring for it, in
' the Words of our Bleſſed *Lord*, *When ye faſt, be*
' *not like the Hypocrites of a ſad Countenance, for*
' *they diſfigure their Faces, that they may appear unto*
' *Men to faſt*, &c. God requires of us there a
' chearful Countenance, while we are faſting and
' doing Acts of Contrition; and that we ſhould ap-
' pear privately and inwardly to him to Faſt, be-
' cauſe he ſees the Heart. But this Doctor, I am
' afraid, will hardly keep you from wearing a ſad
' Countenance next Publick Faſt.

The laſt Animadverter upon the Doctor's Letter to the Biſhop of *Bangor*, is one that perſonates a Country School-Boy, and calls his doughty Performance, *A Rod for the* Eaton *Schoolmaſter's Back*; ſuppos'd to come out of a *Bookſeller's* Mint near *Temple-Bar*, that cannot drop the Remembrance of Birch, from a late Exerciſe he went through among the *Weſtminſter* Scholars. This Lad, or Youth, or Man, call him which you will, is very ſhort in his Obſervations, and conſequently leſs tireſome than

ſome

ſome of the Biſhop's other Vindicators, and gives his Opinion of his Lordſhip's Definition of Prayer after this manner:

Letter from a Country School-Boy.

'What can be a finer and more juſt Deſcription 'of Prayer, together with the Abuſe of it, than 'this? One would think it impoſſible for a Man of 'the moſt ordinary Underſtanding to read the laſt 'Sentence, which compares the Intenſeneſs of Heat 'his Lordſhip was ſpeaking of, to a Fever in the 'Body, to imagine that he meant any other than 'ſuch a Heat as ſuppoſes Diſorder. But by this, 'and ſeveral other Inſtances I could produce, we 'are plainly taught, that the beſt way of Anſwering 'what you are pleas'd to offer againſt the Biſhop, 'is by quoting his Lordſhip's own Words againſt 'you.

'But alas! 'tis too obvious, Sir, that you take 'this Opportunity of carping at his Lordſhip's Ex-'preſſions, on purpoſe to ſerve a Turn, and that 'you might make every thing a Crime which 'comes from him. Even we Boys can plainly per-'ceive this, and therefore take no notice of all you 'afterwards ſay on that Head, tho' you ſeem to be 'ſo affectedly elaborate about it. 'Tis well your 'Character is not unknown, and that ſome High-'Church Folks about us are not inſenſible upon 'what Principle you do it; for elſe I ſhould have 'heard you before now, I don't queſtion, bitterly 'curs'd by them, and call'd a Damn'd Presbyterian 'Son of a —— for writing in ſuch a *canting* 'manner. But I ſhall leave this, only putting it 'to your Conſcience, whether 'tis behaving like a 'Chriſtian, much leſs like a Divine of the Church 'of *England*, to repreſent a Prelate of the ſame

'Church

'Church, Eminent for his great Learning, known 'Piety, and ſtrict Integrity; I ſay, to repreſent 'ſuch an one (as you do throughout your Letter) 'as the vileſt Contemner of Religion, and one who 'endeavours to ſtab the very Vitals of it.

Another Pamphlet has likewiſe ſeen the Light, midwif'd into the World from the ſame Occaſion as thoſe from which Quotations have been already extracted; but tho' it ſeems to bear ſome Analogy to that which has been laſt recited from a view of its Title, it being called *A Letter to the Scholars of* Eaton, *occaſion'd by their Maſter Dr.* Snape's *Letter to the Biſhop of* Bangor; it is not thought worthy of Obſervation, having nothing in it relating to the Subject in Diſpute, and being couch'd in general Terms under the Notion of inſtilling into them more weighty Matters, than, the Editor ſays, are commonly learn'd in Shools and Univerſities, and intended, if he ſpeaks Truth, for the Improvement of Reaſon, the Love of Juſtice, the Value of Liberty, the Duty owing to one's Country, and the Laws. But with what real Deſign it is ſet forth at this time of Day, let thoſe, that will give themſelves leiſure to read it, judge, ſince the Method I have taken upon me to make uſe of, demands my Return of other Propoſitions laid down by the Biſhop in his Sermon, that are oppos'd by the Doctor, and maintain'd by thoſe Authors above-mentioned that have written in his Lordſhip's Vindication.

But as this curſory Review would ſwell to too great a Bulk, if I ſhould dwell upon this Controverted Point, ſo I ſhall omit the Biſhop's Explication of *the Love of God*, which may aptly enough coincide

with that of Prayer, with what Dr. *Snape* and his Anſwerers have ſeverally alledg'd thereupon, to come to an Argument more particularly handled, and inveigh'd againſt, than any one in the whole Sermon, and that is the Biſhop's Deſcription of the *Church of Chriſt.*

SERMON.

'As the *Church* of Chriſt is the *Kingdom* of 'Chriſt, he himſelf is *King*; and in this it is im-'ply'd, that he is himſelf the *ſole Lawgiver* to his 'Subjects; and himſelf the ſole Judge of their Be-'haviour in the Affairs of *Conſcience* and *Eternal* '*Salvation.* And in this ſenſe therefore *his King-'dom is not of this World*; that he hath in theſe 'Points, left behind him, no viſible, human *Autho-'rity*, no *Vice-gerents*, who can be ſaid properly to 'ſupply his Place, no *Interpreters*, upon whom his 'Subjects are abſolutely to depend; no Judges over 'the Conſciences or Religion of his People: For 'if this were ſo, then any ſuch abſolute *Vice-gerent* 'Authority, either for the making *new Laws*, or 'interpreting *old ones*, or *judging* his *Subjects* in 'Religious Matters, were lodg'd in any Men upon 'Earth, the Conſequence would be, that what ſtill 'retains the Name of the *Church* of *Chriſt*, would 'not be the *Kingdom of Chriſt*, but the *Kingdom* of 'thoſe Men veſted with ſuch an Authority. For 'whoever hath ſuch an *Authority* of making Laws, 'is ſo far a King, and whoever can add new Laws 'to thoſe of *Chriſt*, equally obligatory, is as truly 'a *King* as *Chriſt* himſelf: Nay, whoever hath an 'abſolute Authority to *interpret* any written or ſpo-'ken Laws, it is he, who is truly the *Law-giver* to

'all

'all Intents and Purpoſes, and not the Perſon who 'firſt wrote or ſpoke them.

'If any Men upon Earth have a Right to add to 'the *Sanctions* of his Laws, that is to increaſe the 'Number, or to alter the Nature of the *Rewards* 'and *Puniſhments* of his Subjects, in Matters of 'Conſcience or Salvation; they are ſo far *Kings* 'in his ſtead, and reign in their own King-'dom, and not in *his*. So it is, whenever 'they aſſume to themſelves *Tribunals*, and ex-'erciſe a *Judgment* over the Conſciences of Men; 'and aſſume to themſelves the Determination of 'ſuch Points, as cannot be determined, but by *One* 'who knows the Hearts; or when they make any 'of their Declarations or Deciſions, to concern and 'affect the State of Chriſt's *Subjects*, with regard 'to the Favour of God: This is ſo far the taking '*Chriſt's Kingdom* out of his Hands, and placing 'it in their own.

'The *Sanctions* of *Chriſt's Law*, are *Rewards* and '*Puniſhments*. But of what Sort? not the Rewards 'of this World, not the Offices or Glories of this 'State, not the Pains of *Priſons*, *Baniſhments*, *Fines*, 'nor any leſſer or more *moderate Penalties*, nay, not 'the much leſſer *Negative Diſcouragements*, that 'belong to *Human Society*. He was far from think-'ing that *Theſe* could be the *Inſtruments* of ſuch 'a *Perſwaſion*, as he thought acceptable to God. 'But as the great End of his Kingdom was to guide 'Men to Happineſs, after the ſhort Images of it 'were over here below; ſo he took his *Motives* 'from that *Place* where his *Kingdom* firſt began, 'and where it was at laſt to End; from thoſe *Re-'wards* and *Puniſhments* in a future State, which had 'no Relation to this World; and to ſhew that his

'*Kingdom was not of this World, all the Sanctions* 'which he thought fit to give his *Laws*, were not 'of this World at all.

'Now, where-ever *this* is practis'd, whether in 'a great degree or a ſmall, in *that* Place, there is 'ſo far a Change, from a *Kingdom* which is *not of* 'this *World*, to a Kingdom which *is of this World.* 'As ſoon as ever you hear of any of the *Engines of* 'this *World*, whether of the greater or leſſer Sort, 'you muſt immediately think that then, and ſo far, 'the *Kingdom of this World* takes Place. For if 'the very Eſſence of God's Worſhip be Spirit and 'Truth: If *Religion* be *Virtue* and *Charity*, 'under the *Belief* of a Supream Governour, and 'Judge: If True, real *Faith* cannot be the Effect of '*Force*; and if there can be no *Reward*, where there 'is no *willing Choice*; then in all, or any of theſe 'Caſes, to apply Force or Flattery, Worldly Plea-'ſure or Pain, is to act contrary to the Intereſt of 'true *Religion*, as it is plainly oppoſite to the Max-'ims upon which *Chriſt* founded his Kingdom; 'who choſe the *Motives* that are not *of this World*, 'to ſupport a *Kingdom* which *is not of this World.* 'And indeed, it is too viſible to be hid, that where-'ever the *Rewards* and *Puniſhments* are changed 'from future to preſent, from the World to come, 'to the World now in Poſſeſſion; there, the *King-'dom* founded by our *Savour* is, in the Nature of 'it, ſo far changed, that it is become in ſuch a De-'gree, what he profeſſed his *Kingdom was not*: 'That is, *of this World*; of the ſame Sort with o-'ther common *Earthly Kingdoms*, in which the *Re-'wards* are Worldly Honours, Poſts, Offices, Pomp, 'Attendance, Dominion; and the *Puniſhments* are 'Priſons, Fines, Baniſhments, Gallies and Racks, 'or ſomething leſs of the ſame Sort.

'*Dr.*

'This *Church of Chriſt*, according to your Lord-
'ſhip, is the *Kingdom of Chriſt*, and a Kingdom
'of which he is himſelf not only the ſole King, but
'the ſole Lawgiver, the ſole Judge, the ſole Inter-
'preter of his own Laws; a Kingdom in which
'he neither Acts himſelf, nor has inveſted any one
'elſe with an Authority to Act for him. And, you
'are pleas'd to infer; *Page* 13, by one of the od-
'deſt Conſequences that ever was drawn from any
'Propoſition, that *becauſe* he never interpoſes him-
'ſelf, *therefore* he has left no Deputy: Which if
'he did interpoſe; there would certainly be no Oc-
'caſion for; but at his Departure into Heaven,
'when he was no longer to govern his Church in
'Perſon, he provided for the good Government of
'it by others whom he Commiſſion'd to Teach and
'Expound his Laws, to bear Rule and Authority
'over his Subjects, to be his Vice-gerents to act in
'his Name and Stead, and ſo perpetuate a Succeſſi-
'on of them thro' all ſucceeding Ages in the World,
'in whom the ſame Powers ſhould be lodged; and
'tho' he made none of them Infallible, nor exempt-
'ed them from human Frailties, yet ſtill he required
'his Church to obey them, and to be guided by
'their Inſtructions, where they were not contrary
'to his.

'Let us conſider the Church under any other of
'thoſe Images, by which it is repreſented in Scrip-
'ture, and we ſhall find that they all combine to
'give us an Idea of it as of an orderly and well-go-
'vern'd Society. Sometimes it is figur'd to us under
'the Similitude of a Natural Body: But does that

'con-

' conſiſt of diſjointed Members, looſely put together
' and connected by no Sinews, or Ligaments? No
' more can the Spiritual Body, without Rules and
' Orders, which are the Bands and Ligaments of So-
' ciety. We are often ſaid to be united in one Body
' under Chriſt our Head, *Epheſ.* iv. 16. *From whom*
' *the whole Body fitly joyn'd together, and compacted*
' *by that which every Joint ſupplieth, according to*
' *the effectual Working in the meaſure of every*
' *Part, maketh Increaſe of the Body, unto the edify-*
' *ing it ſelf in Love.* And he who is our Head,
' *ver.* 11, 12. *gave ſome, Apoſtles; and ſome, Prophets;*
' *and ſome, Evangeliſts; and ſome, Paſtors and Teachers;*
' *for the Perfecting of the Saints, for the Work of*
' *the Miniſtry, for the Edifying of his Body.*

' Take the Church as a Building, as ſuch it is
' called, 1 *Pet.* ii. 5. *Epheſ.* ii. 20. *One Spiritual*
' *Houſe built upon the Foundation of Prophets and*
' *Apoſtles, Jeſus Chriſt himſelf being the Chief Cor-*
' *ner Stone.* And Chriſtians are compared to *a*
' *Building fitly framed, growing to an Holy Temple*
' *in the Lord,* Epheſ. ii. 21. Can a Heap of unce-
' mented Stones compoſe ſuch a Building fitly
' framed? No more can a Number of Men calling
' themſelves Chriſtians, but under no Body's Gover-
' nance or Direction, compoſe a Spiritual Edifice.
' Can a material Fabrick be of long Duration, with
' no one to Survey it, to repair its Breaches, and
' prevent its Decay? No more could the Building
' of Chriſt's Church. Let us look upon the Body
' of Chriſtians, as the Members of a large Houſhold
' or Family. In that there muſt be Stewards, and
' and other governing Servants of different Degrees,
' to preſerve a good Oeconomy. Let us conſider
' them as Soldiers fighting under Chriſt's Banner,

' and

'and there we ſhall ſee occaſion for General and 'Subaltern Officers. And the Caſe will be ſtill the 'ſame, if you take a View of the Church, under 'any other Image.

'*If any Man upon Earth have a Right to alter the 'Sanctions of Chriſt's Laws, that is to increaſe the 'Number, or alter the Number of the Rewards and 'Puniſhments of his Subjects*, &c. that is to ſay, If 'any King, Parliament, State, or Potentate, or any 'Earthly Power whatſoever, ſhall encourage Reli-'gion by any Temporal Rewards, or diſcourage it 'by any Temporal Penalties, they uſurp the Domi-'nion of Chriſt, and dethrone him from his Spiri-'tual Kingdom.

'This bears very hard indeed on the Acts for 'preventing *Occaſional Conformity*, and Schiſm, and 'let us ſuppoſe the Argument were to have its Ef-'fect towards the reverſing of them: How does your 'Lordſhip know it will ſtop there? How can you 'be ſure that the Enemies of our Conſtitution will 'not borrow it of you, and apply it to their own 'Purpoſes? For if it were true, that no Men upon 'Earth have a Power of Enacting Laws, with Penal, 'or Promiſſory Sanctions in Matter of Conſcience, 'this would equally ſtrike at all the Incapacitating 'Laws in Force; not only againſt Proteſtant Diſſen-'ters, but Papiſts too: Neither the one, nor the 'other, it ſeems, are to be laid under ſuch excluſive 'Forfeitures, or negative Diſcouragements. Chriſt's 'Kingdom is not of this World, and none of the '*Engines of this World* are to be employ'd either 'for or againſt his Subjects.

'The very Acts that ſecure the Proteſtant Succeſ-'ſion, and have made it impracticable for any Pa-'piſt to aſcend the Throne, excluding for ever all

'of

'of that Perſuaſion from ſuch Claim as they might 'otherwiſe have a legal Title to, for no other De-'merit, but purely for the Sake of their Religion, 'muſt by this Reaſoning be overthrown.

'Nay, the very Act of Settlement, by Vertue of 'which his preſent Majeſty poſſeſſes the Crown, 'would ſtand upon no better a Foot, wherein it is 'provided, as one of the Limitations, *That whoſo-'ever ſhall hereafter come to the Poſſeſſion of this 'Crown, ſhall joyn in Communion with the Church of* 'England, *as by Law eſtabliſhed.*

'If your Lordſhip's Reaſonings are right, there 'never was any Part of the Catholick Church, ei-'ther in the Days of the Apoſtles, or at any Time 'ſince, in any Nation of the World, but has, as a 'Church, acted in direct Oppoſition to the Will of 'our Bleſſed Saviour, and uſurped an Authority that 'he had never delegated. All who have been in-'terpreting his Laws, have been making Laws for 'him. All impos'd Terms of Communion, accord-'ing to your Lordſhip, are ſinful, *&c.*

'Thus all Articles and Creeds are deſtroy'd at 'once, which were ſettled by Men ſo aſſembled. 'All Acts of General Councils were void and null 'from the Beginning. Nay, even the Decrees of 'the Council of *Jeruſalem*, held by the Apoſtles 'themſelves, were never of any Force, they ſat 'there as Uſurpers, they never had a Right to make 'any Laws which belongs ſolely and peculiarly to 'their KING *Chriſt Jeſus.*

Now

Now in Anſwer to the Firſt of theſe Paragraphs written by the Doctor, ſays the Author of

The Vindication of the Honour and Prerogative of Chriſt's Church,

'What is all this to the Biſhop's Propoſitions? only that the Doctor calls them, whom Chriſt has left behind, by the ſame Term, which the Biſhop rejects, *viz. Vice-gerents*; which Word he will be hard put to it to find in the Scripture, tho' he adds, *That the Places of Scripture which prove his Aſſertions are numerous*: After which one would be apt to expect, that he might have given or have named at leaſt one of them. Had the Doctor called theſe Perſons Miniſters, and not Vice-gerents, I ſhould not have diſputed the Matter with him, referring to the ſame Text, which he himſelf quotes, *wherein there* is not one Word of a Vice-gerent or Vice-roy ſubſtituted in Chriſt's ſtead, *&c.*

The Second and Third are oppos'd after this Manner, in

The LAYMAN's *Second Letter to the Biſhop*, &c.

'To which I reply, by asking in my Turn, whether 'tis fit the Natural Body ſhould have more Heads than one? As likewiſe, in Anſwer to the other Inſtances, whether 'tis proper in order *to preſerve a good Oeconomy in the large Houſhold, or Family*; that beſides the *Stewards and other*

‘ *governing Servants of different Degrees*, there ‘ ſhould be alſo more than one Supream Lord and ‘ Maſter.

The Doctor's Four next Paragraphs are taken Notice of by the LAYMAN of Conſcience and common Senſe thus, in his

Letter to Dr. Andrew Snape.

‘ Suppoſe you do infer from the Tenour of the ‘ Sermon, that no Prince or State has any Right ‘ from Jeſus Chriſt to compel the Conſciences of ‘ the People in Matters purely Religious: Does it ‘ therefore follow that the Authority of any Prince, ‘ State, or Earthly Power, is arraign'd.— In the ‘ next Place, if a Parliament, ſurpriz'd into over ‘ haſty Reſolutions, or miſled by artful and ill prin- ‘ cipled Members, ſhould, in Conſequence of this, ‘ prevail upon their Sovereign to give the Royal ‘ Aſſent to any Bill or Bills which ſhall afterwards ‘ appear prejudicial to the Good of the Nation, will ‘ any Man of Candour arraign me, as a Contem- ‘ ner of the Power of Parliaments, if he hap- ‘ pens to infer from a Diſcourſe of mine, that I ‘ think ſuch and ſuch Laws ought to be repealed ‘ and amended?

‘ ‘ You have either miſtaken or wilfully put upon ‘ the *Acts* of *Settlement* and *Succeſſion*. Their intent ‘ was not to ſettle the Crown on this or that Prince, ‘ as a reward for his Religion; nor to deprive any ‘ Prince of it as a Puniſhment for his Perſwaſion in ‘ Religious Matters; but to provide in the beſt ‘ Manner for the Preſervation of the Religion and ‘ Liberties of a brave People, by diſabling any Po- ‘ piſh

'piſh Prince from Tyranizing over them for the 'future, and by ſetting a Proteſtant King to rule 'over a Proteſtant Nation; and farther, by obliging 'all ſucceeding Kings of *England* to be not only 'Proteſtants, but to conform with the Eſtabliſh'd 'Church.

As for the Doctor's Concluſion, it has a pretended Anſwer to it, in the following Words, from the *Droll* who ſtiles himſelf the Author of

An Anſwer to a Letter to the Biſhop of Bangor, *written by one* Andrew Snap. *D. D.*

General Councils may recommend to the faithful 'ſuch Things as they eſteem moſt for the Intereſt 'of Religion, and the Weight of many grave Men 'agreeing in any Deciſion, will make the reſt of 'Mankind to examine that Point with more than 'ordinary Care, and a wiſe Man will pay ſo much 'deference to their Opinion, as not to diſſent from it, 'but upon ſubſtantial Reaſons: Farther Power than 'this, it is impoſſible an Aſſembly of fallible Men 'ſhould have. As to the *Decrees of the Council of* 'Jeruſalem, they ſtand upon a different Foot, ſince 'we cannot determine how far the Apoſtles might 'be inpired in the making of them. But of all 'Men how could my Friend the *Doctor* be ſo 'far over ſeen, as to mention that Council? One 'of their Decrees was *to abſtain from things* '*Strangled and from Blood.* Now, that you ſhould 'ever uphold the Authority of that *Synod*, ſeems 'ſomewhat Extraordinary, eſpecially, if we conſider 'that you are not more famous at *Eaton* for any one 'Thing than your immoderate love of Black-Pud-

'ing; this therefore, my Merry *Andrew-Snap* was 'an impardonable in you.

To this the foregoing *Author* ſubjoins, full as Wittily as Juſtly, upon the *Doctor*'s concluding with ſaying, *I am prevented by a very neceſſary Avocation*, &c. 'The meaning of this is, I ſuppoſe, 'that while you were thus entirely taken up the 'Cauſe of Religion, one of your Boys has unluckily ſtole away all the *Cucumbers* in your Garden, 'this neceſſarily *avocates* you to call for the *Engines of this World*, and exert your *ſecular Arm*, 'and ſo the *Churches* Defence muſt be left to ſome 'other Champion.

I ſhould now go through with the *Report of the Committee of the Lower Houſe of Convocation*, which gives as great a Weight to the Authorities contain'd in Dr. *Snape*'s Letter, as they ſhew Faults and Weaknеſſes in the Sermon, and ſhou'd take a View of the Animadverſions thereupon, in two Pamphlets lately ſet forth with very ſpecious Titles, to juſtify the common Saying of *putting a good Face upon a bad Matter*. The firſt called the *Proteſt Proteſted*; and the ſecond entitled the *Convocation anatomiz'd*; ſo named I ſuppoſe, ſince there could not be any other Reaſon, from the great Sale of *Toland's Anatomy of the State of* Great-Britain; and that he might be thought the Author thereof, ſince for ſeventeen Pages together it does not ſo much as enter into the Merits of the Cauſe; and has nothing relating thereunto, but a Jargon of Words, as *Church*, *Comedy*, *Jeſt*, *Riddle*, &c. and rather juſtifies than refutes the Aſſertions of that Venerable Body, who ſay the *Tendency of the Doctrines and Poſitions contain'd*

tain'd in the ſaid Sermon, is conceiv'd to be (1.) *Firſt, To ſubvert all Government and Diſcipline in the Church of* CHRIST, *and to reduce his Kingdom to a State of Anarchy and Confuſion. Secondly, To impugn and impeach the Regal Supremacy in Cauſes Eccleſiaſtical, and the Authority of the Legiſlature, to inforce Obedience in Matters of Religion by Civil Sanctions*, ſince the Author avers therein, 'That the 'Biſhop's Sermon rather to be an Admonition to the 'Civil Power who are concern'd in the Legiſlature 'and Government, dictating to them that Chriſt 'Jeſus being the ſole King and Law-giver in his 'Church, they ſhould not uſurp either his Royal 'Supremacy, or his Right of Legiſlature; and this 'being ſpoken in the Royal Audience, ſtrongly ar-'gues, or at leaſt inſinuates, that it was intended 'thus by the Biſhop.' But moſt of the ſeveral Paſſages mentioned in the ſaid Report having been pointed at in the Doctor's Letter, it is thought unneceſſary to repeat them. Therefore let it ſuffice, that however cogent the Obſervations of the Clergy were on this Head, and thought worthy of Conſideration by ſome, they were judg'd to be ill-timed, and deſtructive of Unity among Chriſtian Subjects by the Court, and his Majeſty was pleas'd, if not to put an End to it, to ſet aſide the Matter in Debate to a longer Day, and to prorogue the Convocation to the Tenth Day of *November* next enſuing; which juſtifies the Saying of the Country School-Boy, in his Letter to the School-maſter of *Eaton*, who, ſpeaking of the Lower Houſe of Convocation, very pathetically has it, (*page* 8.) 'I 'ſuppoſe there is no Danger from what they can 'do in this Affair; for I have heard a Counſellor 'in our Town ſay, that the C———n derive their

'Authority

' Authority of Acting entirely from the King, and that ' they have no more Power to proceed in any Caſe ' whatſoever without his Licenſe, than ſo many *Ballad-* ' *ſingers*; ſo that we need not fear King GEORGE ' will never let one of his own Biſhops be abuſed. "
However in lieu of all the aforeſaid Contumelies which approbious Tongues fling upon the Convocation and Dr. *Snape*; the latter has the Satisfaction to ſee his and their Poſitions not exploded by the Lower Houſe of Parliament, who have made choice of him to preach before them on the Anniverſary of the Reſtoration of King *Charles* the Second, and the Royal Family, upon which ſolemn Occaſion, there is no room to doubt but he will exert himſelf after a very dutiful Manner, in defence of the Church and State, notwithſtanding ſome Newſmongers give out that he is removed from being one of His Majeſty's Chaplains in Ordinary.

FINIS.

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